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Textual Notes on the Old Persian Inscriptions.—By Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.

1. OP. *patiyāvahyaiy* (sic) Bh. 1. 55.

THE various editions of the text of Bh. 1. 55, from Rawlinson onward, have read *patiyāvahaiy*, which Bartholomae (*Altiran. Wb.* 1353; cf. also *Grundr. Ir. Ph.* 1. 197, § 329, n. 2; ZDMG. 48. 156; and AF. 2. 106, n. 3) derives from 3 *van-*, 'wünschen,' with *patiy* and *ā*, and interprets as 'anflehen' or 'ich pries.' A similar view is given by Foy, KZ. 36. 67; 37. 518. The true reading of the radical part of the word, however, is *-vahyaiy* (*-v^ah^ay^aiy^a*, with *hy*, not *y*) as is plainly shown in a photograph which I took of it when I examined the Behistan Rock in 1903, as described in JAOS. 24. 76–95, and in *Persia Past and Present*, pp. 186–212. The verb *patiyāvahyaiy* (pret. indic. mid.) is therefore naturally to be connected, as a denominative, with Av. *avah-*, *avahya-*, *avah-ya-*, 'aid, assistance, support' (cf. Bartholomae, *Altiran. Wb.* 179, and see especially Friedrich Müller in WZKM. 1. 122, and Tolman, *OP. Insc.* p. 167), and it is precisely the Iranian equivalent of the Sanskrit denominative *avasya-*, 'seek for aid, take refuge with,' in Rig Veda 1. 116. 23 (*avasyate*, dat. pres. ptepl.).

A month after my visit to Behistan I spent the morning of May 3, 1903, in examining the text of the Persian inscriptions at Persepolis, and I shall give here in brief form my memoranda with regard to the more important words as noted in my copy of Weissbach and Bang, *Die altpersischen Keilinschriften*, and of Spiegel, *Die altpersischen Keilinschriften*, 2te Aufl., both of which volumes I had with me. On my return home, after completing my notes, I compared my memoranda with the photographs that are accessible in Stolze and Andreas, *Persepolis*, and have added my comments in square brackets.

2. Dar. Pers. c = Spiegel L.

Regarding the short inscription (Dar. Pers. c. = Sp. L) carved around the stone lintels of the windows through which



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1. The Persian Text

King Darius looked out upon his people, I have noted that the cuneiform letters of the oft-repeated sentence *ardastāna aθaⁿgaina dārayavauš xšāyaθiyahyā viθiyā karta* are deeply chiselled, and that the reading *viθiyā* is correct.

3. Dar. Pers. d. = Spiegel H.

1. *auramazdā*: the letter *m* is slightly damaged, as the horizontal stroke is defective, but the character as a whole can still be made out quite clearly. [Compare now also the photograph by Stolze, *Persepolis*, 2. pl. 95.]

7. *auramazdā*: the letter *z* is imperfect, as its first vertical bar is missing because of a break (cf. Spiegel, *op. cit.*, p. 47, n. 7). [See also Stolze's photograph, as already referred to.]

8. *uvaspā*: the *u* is perfectly distinct; the *v*, although damaged (cf. Spiegel, p. 47, n. 8), can be made out quite well. [Cf. also Stolze, *loc. cit.*]

11. *hacā*: the latter wedge of the *h* is partly damaged, but is legible. Cf. also Spiegel's note.

11. *aniyanā*: the word in this form is clear on the stone. [So also Stolze.]

14. *viθibiš*: each letter I have carefully noted as being correct. [Stolze's plate is cracked at this point.]

17, 19. *dušiyārā*: the *u* is not clear, but can be made out. Compare Spiegel's remarks (p. 48, n. 17) on the reading.

18. *abiy*: this is the correct reading as given by Weissbach and Bang as against Spiegel (p. 49, n. 18) and Westergaard (ZKM. 6. pl. 1). My notes state '*abiy* is plainly on the stone.' [So also Foy in KZ. 37. 559, although the letter *b* is not quite sharply defined in Stolze's photograph.]

20. *dušiyāram*: there is some space between the *i* and the *y*, due apparently to an original defect in the stone before it was lettered. See also next note. [Stolze is not quite distinct here.]

21. *yān m*: there is a slight space between *n* and *m*, apparently due, as in the preceding case, to an original defect in the stone, and not to any lacuna in the tablet. I could see no evidence of any letter being missing, and I believe that the reading *yānam* may be accepted as certain from the explanation I have given. [On gaining access to my books I was interested in seeing that Foy's conjecture *yān(iy)am*, in KZ. 35. 49,

has since been rejected by Bartholomae, *Altiran. Wb.* 1285, *yān* . . *am.*]

21. *jadiyāmiy*: the *m* I have marked in my notes as 'quite plain on the stone;' for that reason the hesitation felt by Spiegel (p. 49, n. 21) was unnecessary, although he rightly followed Rawlinson and Niebuhr's reading of the word. [The letter is not quite clear in Stolze's photograph.]

22. *viθibiš*: the final *iš* is still visible. See also the note in Spiegel, p. 49, n. 22.

22, 23. *ai[tamai]y*: the initial *a* is clear; the *i* may be made out from the dot or dots; the character does not present the appearance of a *d*, as was once suggested (cf. Spiegel, p. 49, n. 22), for there are no evidences of a bar above it. The final *y* is legible; the middle portion of the word is illegible.

23. *dādatuv*: the initial *d* seems likely; the next letters *dā* are plain; the *t* is partly obliterated; the *u* of the imperative ending is very distinct.

4. Dar. Pers. e. = Spiegel I.

11. *arabāya aθurā*: the word-divider between these names is quite clear, although damaged; it is necessary, therefore, to modify the statement 'Lücke statt des Worttheilers' in Spiegel, p. 49, n. 11. [Compare also Stolze.]

12. *-ā*: this final letter of *mudrāyā* (line 11) is imperfect, as the third vertical wedge of the *ā* is indistinct, but is 'durchschimmernd,' as was rightly noted by Spiegel from Westergaard (cf. Spiegel, p. 50, n. 12).

13. *tyaiy*: the comments made by Westergaard on the *i* (cf. Spiegel, p. 50, n. 13) are correct. [So also Stolze.]

15. *paru[va]iy*: a smooth blank space occupies the place of the letters enclosed in brackets and no character apparently had been engraved. Such was my observation even before seeing that this was precisely the impression of Westergaard also (cf. Spiegel, p. 51, n. 15, and Rawlinson, JRAS. 10. 281). [See likewise Stolze's photograph.]

17. *wārazmiya*: the remark of Westergaard on the *y*, as cited by Spiegel, p. 51, n. 17, is accurate. [See also Stolze.]

21. *[ta]rsam*: the beginning of the word is almost obliterated, but the reading is apparently correct.

22. *pāta ahati**y*: between these words there is a space which Westergaard commented upon as 'apparently never lettered,'



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2. The Elamitic Text

but a closer examination of the tablet reveals the remnants of a word-divider between them, and I agree with Holtzmann (followed already by Spiegel) that we must accept the presence of the 'Worttheiler,' as opposed to Westergaard, and also to Rawlinson's 'pátáhatiya' (JRAS. 10. 282-3). [An examination of Stolze's photograph now corroborates my independent observation on this point.]

23. *ax^aš^ata*: each single letter I examined with care and marked in my book as correct.

24. *aurā nīrasātiy abiy imām viθam*: the reading of each of these words, as ordinarily given in the editions, is also accurate. [Cf. also Stolze.]

5. Xerx. Pers. a = Spiegel Xerx. D.

14. *anā*: this reading is correct. [So also Stolze, 2. pl. 89.]

19. *tyamaīy*: correctly read. [So also Stolze.]

6. Xerx. Pers. b = Spiegel A (p. 62).

11. *framātāram*: right.

23. *tya manā*: clear and distinct on the stone.

7. Kerman inscription of Darius.

By way of supplement to the brief notes given above, I wish to call attention (as I shall also in *Persia Past and Present*, p. 184) to the small Kerman inscription of Darius, previously known, but not easily accessible in the cuneiform characters. The place where the inscription is preserved is the village of Maghan, near Kerman, in the shrine of Nimat-ullah Vali, founder of the order of Nimat-ullah dervishes, but its previous history is unknown. It is carved on three of the faces of a small tetragonal pyramid of dark stone, which is about 4 inches high and 3½ inches square at the base, or approximately 10 cm. by 9 cm. In size it is slightly larger, therefore, than the photographs which I reproduce. These photographs were kindly sent me by the late J. C. Van Roosbroeck, Director of Persian Customs and Post, having been forwarded to him for me through the courtesy of Mr. A. Miller, Russian Consul at Kerman, now at Teheran. The contents of the eight lines are familiar from other inscriptions of Darius, and they read: 'I (am) Darius, the Great King, the King of Kings, the King of Nations, King of

this Earth, son of Vishtaspa, the Achaemenian.' The same lines are repeated in an Elamitic and a Babylonian version. For a transliteration of the text of this inscription see Weissbach and Bang, *Die altpers. Keilinschriften*, pp. 7, 38, and reference may be made to Gobineau, *Traité*, 1. 323 ff., and Bartold, *Historico-geographical Account of Iran*, pp. 94–95 (in Russian), St. Petersburg, 1903, although the two latter happen not to be accessible to me.



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3. The Babylonian Text